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ABSTRACT

Teacher training across the world has typically assumed a functionalist role in preparing individuals to stand in front of children in classrooms and impart acceptable knowledge. The limitations of this approach have led, in recent years, to the development of new kinds of teacher education which reorient the role of the teacher in powerful ways. This article introduces several transformative approaches to teacher education internationally. It also seeks to extend the notion of transformative teacher education. Building on the aspirations of the Culture of Peace Program initiated by UNESCO (United Nations Educational, Scientific, and Cultural Organization), the paper discusses how teacher education might make a more deliberate contribution to the development of a culture of peace. The paper presents the characteristics of three innovative teacher education programs (in Bolivia, Namibia, and Egypt). Grounding the discussion in the movement from a mechanistic to a holistic world view, the paper uses insights from peace education, conflict transformation, and social capital theory to suggest potential ways in which teacher education might become a peace building enterprise. (Contains 35 references.) (Author/SM)

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Transformative Teacher Education for a Culture of Peace

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Transformative Teacher Education for a Culture of Peace

Abstract:

Teacher training across the world has typically assumed a functionalist role of preparing individuals to stand in front of children in classrooms and impart acceptable knowledge. The limitations of this approach have led, in recent years, to the development of new kinds of teacher education which reorient the role of the teacher in powerful ways. This article introduces several transformative approaches to teacher education internationally. It also seeks to extend the notion of transformative teacher education. Building on the aspirations of the Culture of Peace Program initiated by UNESCO, we ask this question: how might teacher education make a more deliberate contribution to the development of a culture of peace? Grounding our discussion in the movement from a mechanistic to a holistic worldview, we will use insights from peace education, conflict transformation, and social capital theory to suggest potential ways in which teacher education might become a peace building enterprise.

Transformative Teacher Education for a Culture of Peace

Toward a Culture of Peace

UNESCO has called for nations to build a "culture of peace." Federico Mayor, Director-General of UNESCO, speaks of "fostering a culture where conflicts are transformed into cooperation before they can degenerate into war and destruction" (1999: 23). Building a culture of peace implies the resolution of armed conflicts, the reduction of structural violence, and the development of caring local and institutional communities. Rather than stemming from organizational authority or military strength, power in a culture of peace is understood as arising from participation, dialogue, and cooperation.

The vision of a culture of peace has a long history in this century. The Russian philosopher Nicholas Roerich developed this concept at the end of the first World War, creating the Banner of Peace as a symbol that signifies the peace builder and the transformation of the individual and society. In recent years, the concept was first elaborated in 1989 at the International Congress on Peace in the Minds of Men (UNESCO, 1997). The formal Cultural of Peace Program started in 1994, and the Year 2000 has been declared the International Year for the Culture of Peace. Currently, the Culture of Peace Program provides an umbrella for a number of initiatives, including peace festivals, support for independent news media in regions undergoing conflict, and seminars on the analysis of violence in media (UNESCO, 1997).

Education is an important part of the infrastructure of a culture of peace. In education, we believe, building a culture of peace involves creating new opportunities, new spaces, for

teachers to become transformative agents in their schools and communities. This means enabling teachers to reflect upon their practice, to analyze the dynamics of conflict in their lives, and ultimately to create learning environments--both in the classroom and in the community--which promote greater levels of trust, justice, and hope. Before discussing these themes more fully in the following pages, we will briefly discuss the emergence of transformative teacher training from traditional approaches.

Traditional and Transformative Teacher Training

There is broad concern about the quality of teaching in many countries and possible avenues for improving teacher training. On the surface, curricula for teachers-in-training differs from nation to nation; at another level, however, all programs share fundamental characteristics. Most curricula attempt to balance content knowledge with pedagogical training. Yet both aspects are often handled abstractly, and there is rarely an integration of the two in ways that are useful for student learning. Whatever the mixture, most programs still treat teachers as passive absorbers of expert knowledge (Schaeffer, 1993). Rather than producing professionals capable of independent judgment, training programs often produce technicians with competency in the necessary mechanics of school life: through more school learning, they have only learned school (Wenger, 1998: 267). Teachers in training have little opportunity to connect new learning with their own experiences, make decisions about their own learning needs, or consider their work in relation to community needs. Thus, in their classroom practice, teachers throughout the world tend to revert to the teacher-centered, didactic methods in which they were schooled.

In response to the shortcomings of traditional approaches, many new models of teacher education have emerged. These models may include elements such as distance education

modules, teacher centers, and mobile training units. Though diverse in form, effective programs tend to have certain common characteristics: they are participatory, empowering, and oriented toward teachers' real needs in local contexts (Craig, Kraft, & du Plessis, 1998). Participatory programs are marked by teachers' active role in the training design and training process, as well as reflection on their lived experience of teaching in particular contexts (Schaeffer, 1993). By giving teachers the authority to help shape their own professional development and engage each other in dialogue about their work, participatory approaches can ameliorate the isolation of teachers and give them greater agency within the educational system. The pedagogy of a training program speaks deeply to teachers of their place within the educational system. A didactic, transmission-oriented program legitimizes teachers' own use of such methods. Further, it tells teachers that they are merely consumers and transmitters of someone else's knowledge. The basic premise of transformative teacher education, in contrast, is that knowledge is socially-constructed (Tatto, 1997). Tatto argues that teacher education is transformative when it supports teachers' efforts to make meaning, both for themselves and in collaboration with their students. The teacher trainer's role, in this view, is to create a context for meaningful dialogue among a community of practitioners.

An emphasis on the social construction of knowledge broadens teachers' and students' access to knowledge production and deepens the importance of their voices within the educational system. While affirming the importance of a constructivist stance, we suggest that it may be valuable to further expand the notion of transformative teacher education by grounding it in a post-mechanistic worldview and linking it to peace building.

An approach to teaching and learning grounded in a more holistic worldview opens new questions for teacher education programs since the scope of teachers' work is no longer

understood as being confined to the classroom walls. Sharing the vision of Australian educator Francis Hutchinson (1996), we suggest that transformative teacher education is concerned with empowering teachers to become agents of hope and possibility, people confident that their work can generate new connections, new levels of awareness, and new possibilities for a peaceful future.

In the following section of this article, we will discuss characteristics of three innovative teacher education programs. These programs, though very different in terms of their origins and aims, illustrate central characteristics of what teacher education might look like as an integral component of a culture of peace.

Bolivia: Moral Leadership

A course to train teachers as community development agents began in 1993 in Bolivia as a partnership between Nur University and the Institute Superior de Education Rurale (Anello, 1997). The backbone of the curriculum is twelve modules, with themes including moral leadership, community organization, participatory research, empowerment education, and project management. The program enables practicing teachers, many of whom have felt a sense of ideological disillusionment regarding Marxist ideals, to find new ground for themselves in relation to macro- and micro-level development issues (Anello, 1997).

The course uses an action-reflection approach to adult learning and builds on traditional distance learning methods. Participants read each of the twelve modules and complete the corresponding written assignments. Then they participate in three-day workshops to explore their social reality and their own understanding of leadership. Later, the teachers lead community groups through selected modules as a way to deepen their learning. Finally, they engage in

community-based activities related to the module themes. A supervisor works with the teacher groups throughout the program to support their activities (F. Affolter, personal communication, August, 1999).

The program has been well received. An evaluation performed in 1995 indicated that participants found the course to be of high quality, usefulness, and importance (Anello, 1997). In 1998 and 1999 the program was implemented in Ecuador, and the first evaluative results indicate again a high level of impact among the participants (F. Affolter, personal communication, August, 1999). While a longitudinal study has yet to be conducted to determine the long-term impact of the course in Bolivia, some 98% of its graduates felt it was realistic to think that teachers could serve as community development agents (Anello, 1997: 170).

Namibia: Basic Education Teacher Diploma

After gaining independence from South Africa in 1990, Namibia found itself with a deeply segregated educational system, including four different teacher training institutions (Craig, Kraft, & du Plessis, 1998). An important component of national reconciliation became the unification of the educational system, including the preparation of primary school teachers. The development of the unified program, the Basic Education Teacher Diploma (BETD), involved extensive consultation and deliberation with professionals at all levels of the educational system. The philosophical approach for the program grew out of the work of improving teaching in refugee camps in Angola, and it retains a strong critical flavor. Launched in 1993, the BETD is a three-year course which contains elements of action research, school-based studies, integrated environmental education, and learner-centered pedagogy. Action research is a central component of the program, intended to "raise the awareness of student teachers and teacher educators to the

sociopolitical contexts in which they work and to demystify educational research" (Craig, Kraft, & du Plessis, 1998: 39). There is also an emphasis on forging links with the local community. During their student teaching, trainees arrange meetings with parents, prepare learning materials, and conduct other projects.

The demand for teachers trained through the BETD program is high and the program is viewed as moving toward its goals. Yet several challenges to the success of the program have arisen. Appreciation for the new approach is reported to be less than universal among school heads, and occasionally BETD-trained teachers have been asked to teach in subject areas outside their training. Further, the movement from teacher-centered to more active, student-centered learning has been slow (Craig, Kraft, & du Plessis, 1998).

Egypt: Community Schools

In the region of upper Egypt, a partnership between UNICEF, a local NGO, and the Ministry of Education in 1992 led to the formation of community schools. The region contained few schools and enrollment rates for girls were low (Hartwell, 1997, March). Initially, the project began with the selection of four communities interested in having a school. The communities agreed to provide the school building and form a coordinating committee to select teachers and provide general school governance.

In this approach, all members of the school community are respected as learners. To emphasize the shift from teaching to learning, the teachers are referred to as facilitators. The facilitators help children plan their own learning, engage in purposeful activity, and review their learning at the end of each day. The facilitators also help bring local materials and other community resources into the classroom.

The initial group of community school facilitators was trained in three months. Intensive training sessions involved trainees in discerning principles of learning, in making learning materials, in analyzing development issues in the community, and in reflecting on their own development during the training session. Throughout, the training program aimed to model the kind of learning environments for facilitators which facilitators, in turn, could create for students. For instance, trainees were encouraged to develop planning and problem-solving skills. They were also encouraged to talk about their feelings, as part of their commitment to openness and relationship in the learning process. The program brought trainees to a local orphanage for practice lessons and observations of children's learning. The facilitators were trained to listen to children and help the children articulate what they wanted to say through the use of role play, puppets, and other creative means (UNICEF Egypt, 1992, Julyb). To better appreciate the broader context for their students' learning, trainees also researched profiles of each child in their new schools.

The community schools have proven to be a successful innovation. The facilitator training was well received: a report on the initial training session noted that participants left with "tears and laughter" (UNICEF Egypt, 1992, Julyb: 5). Follow up assessments of student achievement have found that community school students equal or outperform their peers in the government schools, with particularly strong development in the domains of personal care (cleanliness) and pro-social skills (Hartwell, 1997, March).

When-Service Training?

Traditionally, teacher training has been classified according to whether it takes place before a teacher begins employment (pre-service) or during employment (in-service). This

distinction may be useful from a policy level, but from our perspective the assumption that learning and work are separate things must be challenged by a transformative approach to teacher training.

Here we look to the reciprocal nature of activity and reflection, to learning grounded in concrete, personal experience--experience which is always occurring. Building relationships of trust and mutual responsibility--making classrooms and schools more permeable to the community--are essential aspects of a transformative approach to teacher education. We do not view learning in community, whether in a community of professionals or in a local community setting, as separate from academic learning or as an addition to core duties. In transformative training efforts, teachers are recognized as full members of a "community of practice" which is "created over time by the sustained pursuit of a shared enterprise" (Wenger, 1998: 45). In other words, learning on the job is not a special kind of learning, it is a very meaningful kind. Too often, pre-service training attempts to isolate learning as an activity separate from practice. Further, the conditions of modern teaching have isolated teachers from each other and from students' informal teachers in the home and local surroundings. A transformative approach begins by acknowledging the importance of community for teachers and creating opportunities for the larger community of teachers to gather and share the aims, techniques, and questions of their practice.

Transformative teacher education programs tend to be less interested in the separation of formal learning and practical work, and more interested in learning occurring in cycles of action and reflection in many different settings. The BETD program in Namibia, for example, which could be labeled as a pre-service program, involves students in classroom work in each of the program's three years. Under the rubric of "school based studies," students spend three weeks in

the classroom the first year, six in the second year, and thirteen in the third. Further, the aspiring teachers conduct community-based inquiry during their field experience.

In the community schools in Egypt, the pre-service training lasts about twenty-five days, and more subtle forms of training are embedded in the facilitators' practice. As indicated above, the community school program is grounded in systemic learning. Facilitators work together in pairs, with experienced teachers assisting the new recruits. In this apprenticeship model, new facilitators learn from the embodied skill and commitment of their colleagues. Facilitators also meet regularly with supervisors for self-evaluation. The supervisors are not seen as experts; rather, they are viewed as supporters of learning. Their purpose is to develop the facilitators' strengths--a sharp contrast to the traditional role of the inspector as one who points out weaknesses. Here, supervisors enable staff to identify problems and devise their own solutions as competent change agents. By re-orienting the entire system of the community school toward learning, the school can have a transformative influence on the policy dialogue about schooling nationally (Hartwell, 1998).

Transformative teacher education, we suggest, links the learning of teachers to the learning of communities. The most powerful example of this linkage comes from the moral leadership training program in Bolivia. Grounded in a human-centered, sustainable understanding of development, the program emphasizes the development of moral leadership capacities to empower teachers for effective social action. The program trusts in the potential of small, committed groups to have meaningful impact in communities. Before being accepted into the program, the teachers are required to provide a letter of recommendation from a community organization. At the beginning of the course, participants meet with community leaders to discuss potential projects. Throughout the course, the teachers initiate community projects such as the

organization of parent groups and community construction projects (F. Affolter, personal communication, August, 1999). At the conclusion of the initial three year course with 364 participants, over 100 community action projects had been designed and implement using local resources, and nearly one-half of those projects had been able to mobilize external support (Anello, 1997: 224). Through the course, teachers evidenced a shift from self-interest to community service.

The linking of teachers and communities toward development goals is not a new idea. In her 1982 monograph, Dove discusses the rhetoric and constraints related to a broader social role for teachers. Typically, community-level responsibilities have been seen as additional to the teacher's "real" duties of imparting knowledge, thus creating expectations which could not be realized. In our discussion of transformative teacher education, we do not mean to fall into the same trap. We suggest that empowering teachers with new capacities, new frameworks for understanding their practice, and new opportunities for connection can enable them to fulfill their own desires for leadership and change. In other words, the question is not how teachers might bear a larger burden on their backs, but how space might be opened for teachers' authentic participation in the transformation of schools and communities.

Post-mechanistic Science and New Possibilities for Educators

We suggest that the movement toward a culture of peace calls for a fresh epistemological basis for educational practice. Throughout the world, formal educational systems are grounded in positivist assumptions (Hartwell, 1998). Such assumptions include the following: reality is fixed and hard; reality exists independently of the observer; nature can be understood by breaking it

down into smaller and smaller pieces; and, linear cause-effect relationships can be known and controlled. This kind of Newtonian worldview has had powerful outcomes. It has led to the separation of human and environmental welfare and a faith in the inherent goodness of technological progress (Bowers, 1993). It supports a "separative consciousness" and the inevitability of conflict (Diamond, 1999: 82). Economically, a mechanistic worldview has enabled the rise of industrial capitalism, engendering more and more tightly refined efforts to predict, control, and increase the efficiencies of mass-production processes.

These assumptions, in educational practice, have had deeply problematic effects. Modern educational institutions typically support disciplinary fragmentation in curricula, age-graded classes, and an ideology of power-over nature. Classroom life continues to resemble processes of industrial production. In *Education on the Edge of Possibility*, Renate and Geoffrey Caine (1997: 66) discuss the assumptions they find at the core of a mechanistic approach to schooling:

- Only experts create knowledge;
- Teachers deliver knowledge in the form of information;
- Learners are graded on how much of the information they have stored.

These assumptions have undergirded most teacher training efforts. Thus, the mark of effective teacher training is the production of teachers who are efficient instruments of knowledge delivery (Bowers, 1993). Questions of value, power, and meaning in knowledge work are rarely addressed.

At the edge of the millennium, a mechanistic worldview has become increasingly inadequate. It is being replaced by what has been called the "new science" (Wheately, 1992), a set of concepts emerging from the work of quantum physicists, chaos theorists, and system thinkers which is slowly taking root in the social sciences and organizational theory. Interestingly,

this view shares many insights with contemplative spiritual traditions in seeing patterns of connection and relationships which give rise to forms. Rather than a world to be dissected and controlled, the new science sees a dance of energy, a world of co-creation built on surprising outcomes which could not be predicted from analysis of the constituent elements (Wheately & Kellner-Rogers, 1996; Hartwell, 1997). Rather than a world of limitation and competition, the new science sees abundance and the generative power of identity. Learning, from this perspective, does not need to be forced to occur; learning is always happening (Senge, 1998).

This holistic vision gives us new ways to approach education. Fundamentally, a transformative approach to teacher education views teachers as agents of possibility. Instead of being cogs in the machine of cultural reproduction, mere instruments in the implementation of centralized plans, teachers are viewed as a wellspring of cultural change. The kind of change we understand here emerges as individuals link together to act upon patterns of shared significance. What kind of training might acknowledge and support teachers as agents of possibility? Based on their work with American schools, Caine and Caine (1997: 97) suggest several qualities which might be nurtured:

- an appreciation of interconnectedness
- a strong identity
- a comfort with uncertainty
- an ability to build community.

The models of teacher education we have discussed encourage the development of these qualities in different ways. The action research component of the BETD program, for example, helps teachers develop a sense of the critical connections between schools and their environments. By demystifying educational research, the program enables teachers to become less dependent on the

"certainty" of outside authorities and more confident in their own ability to know. The moral leadership program in Bolivia emphasizes even more strongly teachers' capacity to become service-oriented leaders within their communities, thus building both identity and connection. The community schools program, meanwhile, helps teachers become facilitators of learning, rather than controllers of knowledge. By encouraging the facilitators to appreciate the dynamics of their own learning and work together in teams, it emphasizes the value of uncertainty, community, and discovery.

Later in this article, we will suggest some concrete activities which might be incorporated into the kind of teacher education we imagine. Initially, we would point out that teacher education inspired by the new sciences would focus on relationships. A system's capacity for knowledge production and exchange is embedded in the quality of its relational network. The dynamic connections between people are understood as the seedbed of learning and change. As Caine and Caine point out, "Community is everything" (1997: 255). Thus, efforts to gauge the quality of teacher education would be more interested in the quality of community than in taking measurements of individual teacher's characteristics (i.e., number of years of prior education, entrance exam scores). Questions of value and ethics--peace building questions--become more important than they were in abstract moral education lessons in the past. Such questions might be phrased this way: how rich is the field of meaning which teachers co-create? How much space is available for teachers to participate in decisions which affect their education, their work, and their communities? How effectively do the structures of engagement in schools and classrooms build care, explore value, and thereby move us further along on journeys of hope?

Clearly, the development of transformative teacher education must be embedded within a transformed approach to educational systems. Historically, educational systems have been

oriented toward the efficient transfer of basic skills and sanctioned social values from one generation to another. They tend to be control-oriented, conservative, and walled-off from the communities they purport to serve. A transformative approach to education, an approach which is grounded in the new sciences and aims toward the development of a culture of peace, would ask new questions. Can we make the boundaries of our systems more permeable and less rigid? Can we increase our tolerance for error as a source of innovation? Can we develop enough trust to relax our grip on mechanisms of control in our work? Ultimately, relaxing control in a complex and turbulent environment is a critical survival strategy. As Hartwell points out, "If the system does stop internal transformation, it isn't just stable, it's dead" (1997: 15).

To keep our educational systems alive, how do we allow identity and meaning to organize learning into new, more elegant, more satisfying, more liberating forms? In classrooms, in schools, and in communities, how do we help teachers nurture the learning that wants to happen? As Wenger suggests, how could education become a more robust part of the "rhythms by which communities and individuals continually renew themselves"? (1998: 263)

Such questions can serve as levers for educators working toward creating a new vocabulary for positive change. We believe that a more open, optimistic view of education is not wishful thinking; it stands, rather, in strong accord with progressive understanding of the way the world actually works. If reality lies in patterns of connection, rather than stable, isolated objects, our focus changes from what is foreseeable, predictable, to what is potential. In the past, such an emphasis may have seemed romantic. Now we can feel confident that it is attuned to the deeper reality of living systems. As Wheately (1992) argues, we will only be frustrated and disappointed by continuing to build institutions grounded in the mechanistic assumptions of

17th-century science. A transformative approach to teacher education requires new programs grounded in the holistic sciences and peace building aspirations of the present age.

Conflict Transformation, New Science, and Peace Building

A quantum worldview helps us reframe our approach to conflict and difference. While Cartesian thinking views the other as stranger to be feared or eliminated, the demarcation between self and other, from the perspective of the new sciences, has grown much more tentative because the self and the other are interdependent. As suggested earlier, a holistic worldview appreciates the emergent and complementary nature of reality. It sheds a positive light on conflict: conflict becomes an opportunity for us to face fear, uncertainty, and become more open to difference. Conflict transformation, from this perspective, involves expansion, rather than contraction, in the face of threat. It assumes a fundamental level of connection which current tension cannot sever. Growth occurs in the balance of maintaining identity and yielding to otherness--on both an individual and collective level. Using a metaphor from quantum physics, each person exists as both particle and wave. The particle represents unique identity; the wave suggests commonality. Both potential forms of being are always present and available.

A transformative approach to conflict reveals the underlying assumptions of models which limit their concern for relationship to an instrumental interest in attaining goals that benefit the self. Transformation can occur when an exchange based on a self-interested perspective is replaced by a more creative approach that rests on the following: community concern, cooperativeness, subjectivity, intuition, emotion (Putnam, cited in Wilmot & Hocker, 1996). A transformative approach grounds the self in its interconnectedness with others. It focuses on relationship, rather than self-interest, as a basic fact of human existence.

Thus, a holistic perspective on conflict adds another dimension to transformative teacher training. From this perspective, we suggest that such training involve the following: a) at the individual level, active engagement with difference as a source of expansion; b) at the level of the educational system, appreciation of teachers as agents of growth, of difference, of development in the local community.

Here we point to the work of Project Dijakom, a project involving dialogue and community building for educators in northwest Bosnia (Karuna Center for Peacebuilding, 1999). At the invitation of local educators, the program began in 1998 to rebuild relations between Muslims and Serbs. In small dialogue groups, teachers from different backgrounds work together to name their stereotypes about each other. They explore prejudice, risk-taking, and theoretical models of revenge and reconciliation to help understand their experience and the choices which lead to healing. A recent update mentions that the program has given rise to workshops for teens and greater attention to the social environment of classrooms (Karuna Center for Peacebuilding, 1999).

Broadly viewed, the emergence of a culture of peace is intertwined with the emergence of a more holistic stance toward the world. Mechanistic metaphors can trap us in the destructive trajectories of our time. But from a holistic perspective, the future is not merely an extrapolation of current trends; it is being created and recreated in manifold actions and intentions (Hutchinson, 1996). Thus, change is emergent and unpredictable; peace is infinitely possible. In fact, the latter half of the twentieth century has seen more systematic efforts at peace building than any other period (Lederarch, 1999: 28). In that spirit, we now take up Hutchinson's question: "How might we start to gather our resources for a journey of hope?" (1996: 3).

An important element of this journey in university-based teacher education programs is the infusion of global and multicultural perspectives. A global view helps students understand more critically the forces driving and resisting the convergences and divergences of our time. Indeed, global perspectives can soften the state-imposed boundaries which may have hardened in the minds of students. In a course at the Australian Catholic University on global perspectives in education, for example, students reported an enriched understanding of key issues and found relevance in the material to their future careers (Zajda, 1998). Reflection on issues of common concern to educators in all lands invites teachers to develop a broader sense of the value and impact of their efforts. Another model for this work is the Global Horizons Project at the University of Massachusetts Amherst. Supported by a state-wide consortium, the project provides workshops for teachers on international issues and assists teachers in creating more globally-oriented curricula (Global Horizons, 1999).

Training in global perspectives enables teachers to link local and international issues, and we can also look to the closely related area of peace education for insight into the nature of transformative teacher training. Having emerged in the shadow of the threat of nuclear war, peace education has developed into a rich, cross-disciplinary movement, with multiple points of focus. Hicks (1988: 8) describes the aims of peace education as the following:

a) to explore concepts of peace both as a state of being and as an active process;

b) to inquire into the obstacles of peace and the causes of peacelessness, both in individuals, institutions, and societies;

c) to resolve conflicts in ways that will lead toward a less violent and a more just world;

d) to explore a range of different alternative futures, in particular ways of building a more just and sustainable world society.

Clearly, building a culture of peace demands that educators address the cultures of war and violence existing at all levels of social systems, from classrooms to international relations. Therefore, it calls for analysis of dominant narratives which support both direct and structural violence. In dialogue, teachers can problematize concepts such as "modernization" (Hutchinson, 1996) from a global standpoint and explore expressions of separation, domination, and aggression in their personal and professional lives (Weil, 1990). Teachers need opportunities to discuss violent experiences in their own schooling, as well as their understanding of the purpose of beatings and other punishments as a means of maintaining classroom order. Teachers with deep, unexamined assumptions about the inevitability of violent conflict are likely to view conflict they witness--whether in the classroom, playground, or local events--as natural and inevitable. By problematizing such assumptions, transformative teacher education begins to make violence less normative. The concrete results of such discussions might be more cooperative work in the classroom, greater attention to gender bias, or service learning projects undertaken in collaboration with communities (Hutchinson, 1996).

Teachers and students may also benefit from opportunities to explore conflict at the physical and affective levels. In an exercise known as "art gallery," for example, participants work together in pairs, one person serving as "clay," the other as "artist." The artist models the clay to depict how she responds in a situation of conflict. After a title is given to the sculpture, the other artists walk around to see their colleagues' sculptures. Then the "sculptures" can express how they felt to be in that position. The process invites a richly textured discussion of responses to conflict. The same exercise can be done by a group to explore the nature of conflicts at the community or national level.

Envisioning Change

Peace educators also point out the importance of hopeful visions to balance critique of the present. Hutchinson (1996) offers several suggestions for workshops in which students and members of a community can imagine the future together. In the "future histories" workshop, for example, participants imagine a world thirty years in the future in which conflict still exists, but it can be resolved and changed without violence. After sharing their images, participants act as historians of the year 2030, looking back over the past thirty years to review the key events which led to a more peaceful time.

At the level of the broader educational system, one promising approach to building a shared vision is the Future Search conference. Developed as an alternative to conventional strategic planning, a Future Search conference involves representatives of all stakeholders in a community. It moves from a review of key historical events in the life of an organization, to analysis of trends bearing upon its present state, to images of its preferred future. In the process, participants "discover mutual values, innovative ideas, commitment, and support" (Weisbord & Janoff, 1995). Building a shared vision for the future can be a creative, liberating act, even in the face of painfully limiting material conditions in the present. In 1994, UNICEF ran a future search conference in Bangladesh focused on the future of the children of Dhaka. Participants appreciated the method, agreeing with one man who said "We need to learn how to dream." (Weisbord & Janoff, 1995: 35). Indeed, building shared images of a better future can alleviate what Hutchinson labels the "impoverishment of social imagination" (1996: 24).

To further strengthen the possibility of positive futures, teachers can be invited to share their experiences of trust, kindness, and justice. Such conversations can reinforce the value of these experiences for a learning community. They also open space for teachers' own growth in

dimensions beyond the cognitive. Fundamentally, transformative teacher education appreciates the teacher as a whole person, respecting inner ecology alongside social ecology. The work of Weil (1990), Miller (1993) and others has articulated the value of contemplative practices such as meditation, yoga, and psychotherapies in the education of more aware, compassionate practitioners.

A fully formulated program for teachers' inner work is the "Courage to Teach" program. Developed by American sociologist Parker Palmer, it brings together teachers for deep reflection on their inner lives. It invites teachers to explore questions of knowing, fear, and integrity in the company of peers. One participant made this comment: "Teachers who know themselves, who have integrity, make more significant connections with their students. Respecting children, being able to see their individual souls, is the foundation for teaching that makes a difference" (Intrator & Scribner, 1998: 15).

Other interesting examples of the inner work of the peace builder arise from psychosynthetic approaches developed by Roberto Assagioli. In one exercise, for example, participants practice transforming a negative feeling (Whithmore, 1986). Participants turn their attention to the feeling, and then visualize a symbol of that feeling. They do not attempt to find rational meaning for the symbol; instead, participants are encouraged to open to dialogue with the symbol, i.e., to let the meaning of their feeling speak to them.

Inner work is important for educators to expand their self-knowledge and internal resources. During a seminar on "Peace and the Mind" sponsored by the UNESCO Toward a Cúlture of Peace Chair in Caracas, Venezuela (1996), participants explored the sources of their motivation. Participants recalled instances of pleasure from their daily lives and selected several favorite moments. Those moments were recorded on small slips of paper and placed inside a

matchbox. Thus, the matchbox contained poignant reminders of individual's particular sources of contentment and motivation--the "matches" which spark the fire of life.

Creating Communities of Orderliness and Care

In their work with American schools, the Caines have proposed that the transformation of teaching requires that teachers adopt a much different set of fundamental beliefs, based on a vision of the role of the educator as a facilitator of meaning-making and the creation of dynamic learning contexts. Working with an elementary school and middle school in California, the Caines initiated dialogue groups involving members of both the teaching and the non-teaching staff. Through the dialogue groups, they worked to build "strong communities in which adults could change" (Caine & Caine, 1997: 240). Meeting weekly over several years, the groups discussed themes rooted in the new sciences, themes such as "whatever is, is always in process" and "the whole is present in the part" (1997: 142). The discussions also came with an invitation to experiment with these ideas, whether in classroom teaching or in the care of the school environment. In discussing orderliness, for example, school staff talking about how concern for others and the orderly life of the community created safe space in which spontaneity and creativity could emerge.

Hutchinson lists questions which focus directly on issues of peace building and conflict in schools (1996: 247). He asks, for example, whether students have opportunities for collaborative learning and peer mediation and whether students are taught to be critical of oppressive social conditions. He affirms that empathetic listening to students is another important avenue of building more peaceful possibilities within and beyond schools.

Pedagogical practices for building community, self-control and social responsibility into the life of the classroom have been explored by teachers at the Center School in Greenfield,

Massachusetts (Charney, 1990). Each class begins the day with a "morning meeting." The children gather in a circle to greet each other, sing, share personal news and preview the day's activities. The morning meeting connects home and school life. Other avenues for building care and community into the school include class meetings in which students propose and choose solutions to real problems they encounter. Classroom rules are used positively to create a sense of identity and orderliness. Each person in the school is understood as a worker, and "workers never laugh at each other's mistakes" (Charney, 1990: 31). These insights on shaping a positive social environment for learning have been warmly received by American educators, and they were also influential in the development of the community schools in Egypt (Hartwell, 1997, March.)

Social Capital and Peace Building

With the emergence of the new sciences, the extent and quality of relationships between individuals within a social system is receiving academic attention. Indeed, from a holistic perspective, relationships are primary to isolated elements. Recently a handful of sociologists have argued that, in addition to physical capital and human capital, there is another kind: social capital. Fundamentally, this concept refers to the degree of mutual reciprocity, of trust, and the extent of extra-family relationships within a society. In his book, *Trust*, Fukiyama (1995) argues that social capital underlies economic prosperity. People who trust each other are much more likely to form groups between the levels of family and government to pursue economic and social goals. Trust also reduces the amount of "friction" in the economy, the layers of activity guided by suspicion and fear of others' ill intentions.

Within educational development, social capital is becoming an increasingly important foundation for participatory reform efforts (Agarwal, 1999). The process of engaging a

community in analysis of its own educational situation and action to improve that situation builds trust and reciprocity between individuals. There is concern, though, whether social capital can be acquired, as can other forms of capital. Social capital, Fukiyama argues, emerges from cultural habits. While social capital can be eroded, it may be difficult to build. Although measuring the growth of social capital and its impact on social welfare remains an elusive task, we suggest that a transformative approach to teacher education can actively engage educational systems in the formation of social capital at a local level. By connecting teachers with each other, with parents and communities, and with other actors within the system--as subjects of the process of change--transformative approaches strengthen levels of trust.

Educational systems tend to be plagued by mistrust. As suggested earlier, one aspect of a transformative approach is to reshape the role of inspectors, from one of suspicion and sanction to support and trust, as has been developed in the community schools in Egypt. When teachers can evaluate their own performance and discuss their concerns with peers, motivation for improvement moves from the extrinsic to the intrinsic dimension. The moral leadership program in Bolivia builds social capital by strengthening informal groups at a local level and enhancing teachers' capacity to address local problems. By strengthening the base of connectivity, service, and justice in a community, a culture of peace is slowly built.

Toward a Transformative Teacher Education

Transformative teacher education is about opening and expanding the space available for positive change to occur at all levels: within the teacher, within the classroom, within the school, within communities, and, ultimately, across communities and nations. We have no detailed design for a teacher education which is more congruent with a holistic understanding of the nature of

reality and our desire for a more peaceful world. From the preceding discussion, though, it is evident that a multi-tiered approach is needed in the ongoing development of a transformative teacher education.

First, it is important for policy-makers to move past the limitations of familiar, polarized debates: in-service vs. pre-service, content vs. pedagogy, quantity vs. quality. A fixation on controlling the mixture of such elements has limited systemic capacity to create new forms. A more generative approach appreciates that any number of meaningful combinations are possible, and that terms such as learning, trust, and participation should be essential components of design discussions. As evidenced in the community schools program in Egypt, attention to principles of learning--from a policy to a pedagogical level--can enable fresh innovation. In the future, Hartwell (1997) suggests, educational systems will have value according to their capacity to enable a society to learn and adapt.

We believe that the learning of teachers is not separate from their practice; thus, traditional distinctions between pre-service and in-service diminish in importance in a transformative approach. What becomes central are more nonformal communities of dedicated inquiry and vision--communities which support conversations about teachers' own learning, their experiences of conflict, their relationship to global issues, and their aspirations for shared futures. Such conversations can open doors for the development of collaborative, hopeful learning environments, environments in which teachers and students and other community members know each other more fully and take greater responsibility for their learning and well-being. Through dialogue and other creative means, a transformative program should also be supportive of teachers' inner work. Space for such work enables teachers to expand their capacity for connection, creativity, and coping with uncertainty. Such capacities undergird the teacher's work

as an agent of peace--an agent of peace in both being and doing (Diamond, 1999)--a person who can weave together the kind of community from which deep learning arises.

A transformative teacher education is not only about teachers. Learning for peace requires the insight and resources of the whole community. Transformative teacher education, we submit, should connect teachers to their communities in concrete ways. By observing students in their home environments, by engaging in action research and development projects, teachers dissolve walls between school and community. Such connections are not meant to burden the teacher with additional responsibilities. Rather, they can enable teachers to become active resources for community renewal.

In the end, what is a transformative approach all about? Connection. Learning. Community. Along the way, it is also about curiosity, critique, experiment, and reflection. In this approach, the teacher is more tinker than mechanic, discovering what is possible--in the company of students and neighbors--with whatever life makes available (Wheately & Kellner-Rogers, 1996). The collective discovery of what is possible, we believe, is the core activity of building a culture of peace.

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